: CHAPTER XXL Continued.

"Remember, you must not say a word of all this to your father beforehand," continued uncle Sam. "Your father is a fool, and a fool is always a marplot. Before you actually undertake the task, it is well you should realize that succes may amount to little more than failure. Your father may appropriate the whole of the sequins the moment they are recovered for they are rightly his), give you half-a-crown for your pains, and send me a two-line apology on a postal card. Perhaps you may reasonably hope for more generous treatment, but it's hard to say. Nothing is so difficult as to forecast the acts of an incompetent, stupid man."

Though my uncle's bitternes against my father was easy to understand, I found every exhibition of it hard to bear. It was not in my power to de-fend the man who had the greatest claim upon my gratitude, and whom I still preferred before all other men, so I remained silent. Something of the dejection his words had caused must have appeared in my face, for uncle Sam, taking my hand in his and hold-ing it tightly, continued in a kindlier tone, while he regarded me steadfastly to observe the effect his words pro-

"If you clearly carry out my suggestions, our family differences will be mended, if not ended. What in England is thought to be a comfortable fortune will be rescued from the clutch of a contemptible old crank, who has gone wrong at the accidental sight of a heap of gold, and your father and you-or one of you-benefited to that extent. The friendship of your father I don't want (I am sorry to say anything painful to you, Ernest, but such is the truth); yet, I repeat, it would be a satisfaction to me to know that he had been brought to a knowledge of the wrong he has done me. se things it is in your power to effect; but to do so you must be cool and cautious, yet bold. Observe closely. deliberate profoundly; and, your conclusions once reached, act promptly and with vigor. Clothe your reserve in many words. When I wish to avoid making assertions, I talk most. Your task is not a hard one, and you have at least an average share of ability. If you had been my son I would have subjected you to a training which would have enabled you to engage with confidence in a matter so simple and easy as this."

"I am sorry you have no son, uncle," I remarked. "Reserve your sorrow for greater need," answered uncle Sam quickly,

"and tell me, are you disposed to follow my advice?" "I believe your theory is correct, and I will do my best to carry out

all you have proposed." "Very good. Your prompt decision augurs well for your success. When

will you return?" "The sooner the better. Say next

week." I suggested. "Why so long delay?" asked uncle

Sam. "The man is old and feeble, and whenever he dies no one will be surprised. Every day that passes tells against us. Let me see, This is Tuesday and the Umbria leaves on Thursday; better let me book you a passage by her."

Thoughts of leaving my Consti almost as soon as I had found her again, and of immediately renewing the monotonous life on an Atlantic liner which only two days before I had abandoned with so much thankfulness, were far from agreeable to me: but I was now almost as eager as my uncle was to bring the affair of the sequins to a termination, and therefore assented to this proposal

Uncle Sam was much gratified, and if he had not expressed his satisfaction in words (which he did very explicitly) the merry twinkle of his bright eyes and his pleasant smile would have sufficiently denoted it. He not only undertook to secure my passage to Liverpool in the Umbria, but insisted upon my accepting, then and there, a gift of \$1000, which sum he handed to me in the form of thirteen United States bank notes-seven for \$100 each, and six for \$50 each. "There," said be, as he selected them from the thick packet of greenbacks which filled his pocketbook, "put those thirteen bills in your pouch. To-day is the thirteenth of September, and I dine at Knickerbocker Cottage to-night with the Thirteen Club. I have been member of that club ever since its formation; but though I was not superstitious when I joined it, I have become so since; because, in reserving important affairs for the thirteenth of the mouth, in defiance of the old superstition, I observed that those same affairs invariably turned out well. And so you will find in this case."

As my experience widened, my shyness decreased, and at this point I informed uncle Sam of the impression which his fair sister-in-law had made upon me, and of the provisional promise which she had so graciously given me-a declaration which not long before I should have lacked the courage to make. My uncle listened with an amused smile, and when I had finished speaking, he remarked that he had observed almost as much for himself.

"The man who wins Constance Marsh," said uncle Sam, "will have a wife wise, healthy and wealthy. You toast with as great an air of indifferwill observe that I place these timebonored qualities in the order in which the weather. they ought to be esteemed, but are not: the second is largely dependent on the first, and the third wholly so. I wish you success in your amorous fronted by another. Are the state-enterprise. I am the young lady's ments in my father's letters true?" suardian, but I tell you frankly. I will "You are too discursive," said uncle cay soon follows.

neither assist nor retard your suit. I have seen something of the disaster usually consequent on the intereference of a third party in such matters. As society is now organized, marriage offers no scope for a broker; the business, to be successful, must be arranged by the principals themselves." "This is as much as I could reason-

ably hope for," I said. "I was afraid you might resent my presumption." "Dismiss that fear, my boy," said uncle Sam, consulting his watch, "and come with me to breakfast. I am as hungry as a prairie wolf, and would

prefer a porterhouse steak."

I followed my uncle down stairs into a room which I then entered for the first time, and was disappointed proved of by no one more than by to observe that breakfast was laid for two. On inquiring the cause of this I learned that aunt Gertrude and Miss same direction that same William Wol-Marsh, in preparation for what they expected would prove a fatiguing day. had ordered breakfast to be taken to them in their private rooms. On the table lay a letter addressed to me in my father's hand. My father had promised to write to me immediately he received a telegram announcing my arrival in New York, and I had arranged that his letter was to be forwarded to my uncle's house by special messenger the moment it was received at the Gilsey House, but I felt sure at the time that my father would write to me within a day of my departure from home, so its presence on my uncle's breakfast table occasioned me no surprise. On the contrary I had been thinking that I might possibly hear

from Holdenhurst this morning. "Well, what news from Suffolk?" asked uncle Sam as he sat down, for his quick eye had perceived the English stamp and the familiar writing on the letter which lay on the table.

"I shall be pleased to tell you the moment I know," I replied, tearing open the envelope. And then the following lines, and all that they implied, were revealed to me.

Holdenburst Hall,

Bury St. Edmund's, 3d September, 18-My Dear Son-When you arranged with me the particulars of your tour I voluntarily stated that I had no objection to your calling upon your uncle when you were in New York should you feel disposed to do so.

You have been gone from home but one day, and in that short time circumstances have arisen which induce me to write to you at once, urging you very earnestly not to do so, or to in any way concern yourself with my

brother or his doings. About four hours after you left here was startled by your grandfather calling upon me. As you know, I had not seen Mr. Wolsey for four years, and during that time he has been round "Yes, uncle, I am," I answered firm- the world. I was greatly surprised by grandfather's venerable aspect; he appears quite an old man now, and his hair and beard are almost white. His story is strange and painful. After being deluded by cunningly devised false clues for four years he has at last found his daughter. She is at present staying with her little child at Bournemouth, but never remains at one place for more than a month or so, and lives chiefly on the Continent. I understand also that she goes to America once a year. The man who induced her to leave her situation in London is no other than your uncle, Samuel Tru-

Your grandfather is staying with me, and is more contented than he was now that the mystery is made plain to him. Such also is my own case. Any shadow of doubt which may have lingered in my mind as to the Venetian treasure is now dispelled. A man who Should I fail to connect Adams with will resort to villainy to accomplish one purpose will not scruple to employ

it for another. Do not neglect this injunction, my dear boy, but write as soon as you can, telling me where you have been, and how you have employed your time. When your money falls as low as fifty pounds let me know of it and I will endeavor to send you some more. Your affectionate father.

ROBERT TRUMAN. "What's the matter now?" asked uncle Sam. "Have you any bad news? You look ill."

"Yes, I have rather bad news," answered confusedly, "but I cannot tell you about it." "Why not? You promised you would

show me your father's letter." "Yes, that's true. Shall I do so?" "Of course. Stand by your word.

whatever happens." I handed my uncle the letter.

> CHAPTER XXII. TWO CONFESSIONS,

As soon as uncle Sam had read my father's letter he got up from the table and stood by the window for a minute or two, gazing at the street. Presently he resumed his seat, and handing me the letter asked very quietly what I thought of it.

This question, coming from such a source, greatly embarrassed me, and my embarrassment was increased rather than allayed by my uncle's unexpected behavior in these peculiar circumstances. Instead of indignantly repudiating the charges brought against him, or admitting their truth is no longer inhabited by any persons by some outward and visible sign of except those who keep guard over the depression he contented himself with ruins there. Jamestown is nothing but merely asking my opinion of the matter, and while he awaited my reply sugared his coffee and buttered ence as if he had asked my opinion of

"I don't know what to think; my brain is in a whirl. I no sooner surmount one difficulty than I am con-

Sam. "Let us settle one thing at a time. If you don't know what to think I can tell you—at least so far as regards the subject of that letter. To allow your brain to get into what you call a whirl whenever you receive unwelcome intelligence is bad; you must conquer that weakness, or you will always be the sport of events. Of course, as soon as you surmount one difficulty another difficulty confronts you; it was ever so with every man, and you will find the process continue until you are confronted by death-the last difficulty, not to be surmounted or evaded by any of us. As for your direct question I unhesitatingly assure you that the statements in your father's letter (except where he seeks by a spurious analogy to associate me with the loss of his sequins) are perfectly true, and not only are they true, but, as I regard the game of life, they are perfectly justifiable."

This declaration shocked me. I had never before met with anybody who entertained such unscrupulous opinions, or was so honest in the expression of them.

"Most people," continued uncle Sam, "would infer from that letter that I was guilty of great treachery to your grandfather Wolsey, whereas the very reverse is the case. I loved his eldest daughter (she who afterward became your mother), and my suit was ap-William Wolsey. But when later on your father bent his glances in the sey discouraged my visits to his farm, favored the visits of your father, and not long afterward coerced his daughter into marrying him, well knowing that she had promised herself to me And why was this? Not because of any fault in me, real or alleged, but for that sovereign quality in the new suitor-ownership of a couple of thousand Suffolk acres, forsooth!" Here uncle Sam paused and laughed

scornfully. Presently he continued: "It was that circumstance which first gave my mind a cynical turn, and induced me to devote myself to the acquisition of money, which I conceived was the prime mover of our kind. Twenty years' experience has confirmed the opinion then formed. I have not gone out of my way to avenge the wrong old Wolsey did me, but when about four years ago I accidentally met one who greatly resembles the girl I used to ramble with in the fields and lanes of Holdenhurst I did not restrain myself by any consideration for the man who had treated me so badly. That she has secluded herself from her father as long as possible has been her own wish, and was always a matter of indifference to me."

Uncle Sam's sophistry was very fascinating to me. Systems of reasoning which in others I should have denounced as illogical and absurd when presented in his words, and with the ease and charm of manner for which he was distinguished, seemed to lack none of the essentials of truth. At first it appeared to me monstrous. But my uncle's way of stating his case obscured these considerations, and led me rather to think of the perfidy of my grandfather Wolsey, which was the origin of the trouble, and to marvel how my father could have accepted for his wife a woman whose love he had not fairly won. That the statement was true I had no doubt whatever, for uncle Sam had very effectively alluded to the circumstance when he denounced his brother, and the latter had suffered it to pass out challenge. Another, though an entirely different consideration, afforded me much gratification, and that was the promptness with which my uncle had admitted the truth of the charge now brought against him, which contrasted strongly with his strenuous denial of having had anything to do with the missing sequins, and afforded an additional proof of his innocence of that affair.

"What do you purpose doing respecting this little affair?" inquired uncle

Sam after a long pause. My mind was made up, and I answered without haitation: "I will go to England in the Umbria and carry out the plan you have suggested. By that mean's I hope I shall convince my father that he has done you an injustice, and he will readily agree that our friendship shall remain undisturbed. the robbery of the sequins, then I will assert my indvidual right to unrestrict ed action, for I am nearly of full age now, and could respectfully and regretfully refuse to obey my father in this matter on the ground that his command is unjust and unnatural."

To be continued.

No More Capitel Echoes. A new roof is being put on the "Statuary Hall" of the Capitol, at Washington, the beautiful semi-circular room that was used as the Hall of the House of Representatives before the marble wings were added to the building, and in which John Quincy Adams died, and it is probable that when the work is completed the wonderful acoustic properties of the hall, marvellous for its echoes, will have disappeared. The floor of the room contains many "echo stones," from which weird whispers could be conveyed to the remotest corners and it has always been thought that the mystery was due to some peculiarity in the construction of the dome-like ceiling.. It is possible that the new roof will drive the echoes away, and if so, it will be bad news for the Capitol guides, who have for many years done a thriving business in starting the echoes for curious sightseers.

An Historic Town Obliterated. Remarkable evidence of the need for a Jamestown Tercentenary Anniver sary is furnished by the ignorance of most Americans with regard to the status of Jamestown itself. This crad!; of the Nation, as all Virginians know. a name and a remnant. If it were not for the care with which the Society for the Preservation of Virginia Antiquities preserves the old walls and other relics, not a trace of the famous town, we dare say, would be left .- Norfolk Landmark.

The Sivom on fruit is said to be nature's water-proofing. Where it is rubbed off damp accumulates and de

AN ELOQUENT DISCOURSE ENTITLED "POWER OF A GREAT IDEAL"

the Rev. Dr. J. Wilbur Chapman Delivers

a Beantiful Sermon on the Comfort and Helpfulness of Having an Ideal to Anchor One to the Better Things of Life NEW YORK CITY.-The Rev. Dr. J. Wilbur Chapman, who has recently resigned the pastorate of the Fourth Presbyterian Church in this city in order to devote him

Church in this city in order to devote himself to evangelistic work, has prepared the following sermon for the press. It is entitled "The Power of a Great Ideal," and was preached from the text, "I have set the Lord always before me: because He is at my right hand, I shall not be moved."

Psalm 16: 8.

If you look at the top of this Psalm you will read the Michtam of David. There are differences of opinion as to the meaning of this expression. Some have said that it means victory, and this would seem to be true, since there is a particular to be true, since there is a particular Psalm bearing the same title, whose sub-Psalm bearing the same title, whose subject matter is on various themes, but all of which end in triumph. Psalm 56, "Thou hast delivered my soul from death;" Psalm 57, "My heart is fixed. I will sing and give praise:" Psalm 58, "There is a reward for the righteous:" Psalm 59, "God is my defense and the God of my mercy;" Psalm 60, "Through God we shall do valiantly."

There are others who say that the ex-pression means golden, and so we might infer from the margin, which means that it is worthy of being written in letters of gold, and may have been in some conspicuous place in the temple. At any rate we know that its truth is better than gold; yea, than much fine gold. There are still others who declare that its meaning is precious, and certain it is that it is a pre-cious privilege to walk with Christ ever

"So on I go, not knowing, I would not if I might,
I'd rather walk in the dark with God,
Than go alone in the light.
I'd rather walk by faith with Him,
Than go alone by sight."

Than go alone by sight."

Some teachers say that the meaning of the expression is secret, and what follows it is hidden truth. Certainly it is true that the "secret of the Lord is with them that fear Him." and there is a secret place of the Most High. The first is learned when we walk with Him, the second is reached at the end of the journey. But if reached at the end of the journey. But if you put all these interpretations together you have the golden Psalm of the precious secret, which would seem to be a fitting introduction to all that follows. This Psalm is about Christ. We know it, because Peter said, "For David speaketh concerning Him, I foresaw the Lord always before my face; for He is on my right hand, that I should not be moved." Acts 2: 25. If David could have strength by looking forward to Christ, what may I not have as I look back at His history and life in the power of His presence by the Holy Spirit.

I.

It is the instinct of a human soul to have an ideal. Every child has. The boy longs to be like his father. The girl has a desire to resemble her mother. What a responsibility rests upon each. Men and women have whether they will acknowledge it or have whether they will acknowledge it or not. They long to be like some one else. The musician has his Mendelssohn, the poet his Shakespeare, the artist his Da Vanei, the preacher his Spurgeon. David knew this and so he said. "I have set the Lord always before me; because He is at my right hand. I shall not be moved." To imitate any one else in the world is to become ridiculous, but it is remarkable that people all over the world may seek to imitate Christ and be the better for it. Let it be noted that this is a definite expeit be noted that this is a definite experience or conclusion which David has reached. I insist upon the definition of it because it is scriptural. Notice Romans 6: 13, "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."
And also Romans 12: 1. "I beseech you, therefore, brethren, by the mercies of God, that we present your bodies a living sacrifice, holy, acceptable unto God, which is your research the service." The tense of the fice, holy, acceptable unto God. which is your reasonable service." The tense of the verbs in both verses indicate definite action. It is really putting one's self over into the keeping and control of Christ.

A man has a threefold nature, spirit, soul and body, and in this order. I Cor. 6: 20. "For ye are bought with a price: therefore glorify God in your bedy and in your glorify God in your body and in your spirit, which are God's." Romans 13: 1.
"Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God." Romans 12: 1. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." All of which indicate that He will fill the spirit, inspire the soul and acceptable unto God, which is your reasonable service." All of which indicate that He will fill the spirit, inspire the soul and control the body if given the right to do it. Then everything has become sacred in our lives and living itself is a sacrament. I do not much believe in the world's division of all things ought to be sacred to the child of God, and all days ought to be holy, and they would be did we but live in the spirit of the text. Some people meet temptation and fly to Him. It is infinitely better to fly to Him and then meet trial in whatever form it may come. There is great power in the word "because" in the text. This is not just a flash of an experience, it is the deliberate outcome of a long and varied retrospect, and will not in any true sense be before our face until we set Him there. It is first decision and then prac-

there. It is first decision and then prac-tice, and the text must become the habit of tice, and the text must become the habit of our lives. It certainly was in the experience of David, for he said. "I have set the Lord always before me." There are certain Old Testament characters which furnish us an illustration of this text.

First. Abraham. Christ said it. John 8:
56, "Your father, Abraham, rejoiced to see my day, and he saw it, and was glad."
The Scribes and Pharisees about Him when

The Scribes and Pharisees about Him when He spoke of Abraham answered with a sneer, and the Jews said. John 8: 57.

"Then said the Jews unto Him. Thou art not yet fifty years old, and hast Thou seen Abraham?" When the answer of our Master was, John 8: 58, "Jesus said unto them. Verily, Verily, I say unto you, before Abraham was, I am?

them. Verily, Verily, I say unto you, before Abraham was, I am."

There is something pathetic about these
words of the Jews, "Thou art not yet fifty
years old." In fact, He was only about
thirty. His face must have been marked
with pain and suffering. How old is He,
do you ask? There are different ways of
answering. By the record He was thirty,
in looks He must have been a thousand;
in looks He must have been a thousand;
according to His work He is ages old. The
inspiration of Abraham's life was that the
Lord was ever before Him. Genesis 12: 1.
"Now the Lord said unto Abraham. Get
thee out of thy country, and from thy kinthee out of thy country, and from thy kin-dred, and from thy father's house, unto a land that I will show thee." Centuries afland that I will show thee." Centuries after this promise was written we read in the Acts the following words, "And He said, Men, brethren and fathers hearken; the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee." Acts 7: 2-3. In the whole journey of Abraham's life this vision was never lost to sight. He never could have come up from Ur of the Chaldees except for the vision. Put yourself in his place and imagine forsaking everything that is dear to you. He cut loose from Terah. This was the spirit that Jesus talked about when He said, "If any man hate not his father or his mother." A real trail it was, but easily met with the vision before him. He was separated A real trial it was, but easily met with the vision before him. He was separated from Lot. This was the real denial of self, and would have been impossible except for this vision of God. That was a most beautiful picture of Abraham and Lot as they are at Bethel as described in the 13th beautiful picture. But the way have you they are at Bethel as described in the 13th chapter of Genesis. By the way, have you noticed that in the 12th chapter of Genesis Abraham is described as going down into Egypt, which is every type of the world, and while there he practiced deception with regard to Sarah? Have you also noticed that he must come back to Bethel before God would deal with him. It is a dangerous thing to break step with God at any point in life's journey, but if you have you must come back to the place where you parted company with Him and make the wrong right. In Genesis, the 13th chapter, we have the picture of Lot choosing the cities of the plain as his place of dwelling, but there is no hint in the record

dwelling, but there is no hint in the record that he asked God for any help in the matter of choice, but let us not condemn him.

A SERMON FOR SUNDAY for that is exactly what we do. We choose our homes with no question as to their effect upon us spiritually. We strive for a social position with little thought as to whether this position will help us godward. We deny ourselves for success in business, we deny ourselves for success in business, apparently little caring whether this business will help or hinder us in spiritual development. See the lesson in Lot's case. He pitched his tent toward Sodom and then moved into the city. His family became identified with the life of the city, and he a part of its government. In the came identified with the life of the city, and he a part of its government. In the end of the story he has lost his power to witness, all his property, his political position, his influence over men, over his own family, and even with God. Abraham was very different. God choose for him. Genesis 13: 14-15, "And the Lord said unto Abraham, after that Lot was separated from him, Lift up thine eyes and look from the place where thou are northward, and place where thou are northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever." How like this is to our own inheritance. Have you ever noticed the differences in the ending of the lives of Abraham and Lot? Lot's story is written in Genesis 19. It is an awful picture. His wife is taken from him his daughters are dispassed and from him, his daughters are disgraced and he is in despair, while with Abraham the

from him. his daughters are disgrated and he is in despair, while with Abraham the picture is exactly the opposite, and to my mind is most beautiful. Genesis 25: 7-8, "And these are the days of the vears of Abraham's life which he lived, an hundred three-score and fifteen years. Then Abraham gave up the ghost and died in a good old age, an old man, and full of years, and was gathered to his people."

Second. Moses was an illustration of the text. In Hebrews 11: 27. "He endured as seeing Him who is invisible. That explains the mystery of the burning bush and this vision of Christ explains how it was that when your hope seemed to be consumed and the dearest plan of your life was burned as in the fire, you rejoiced. David has learned the secret of happy living when he says in the text. "I have set the Lord always before me; because He is at my right hand. I shall not be moved." This vision enabled Moses to surmount every difficulty. What did he care that at my right hand, I shall not be moved. This vision enabled Moses to surmount every difficulty. What did he care that the mountains were on every side, certain of the Egyptians behind him and the Red Sea before him. He marched like a conqueror until the water parted in advance of him and dry shod he went over to the steer side. But such nittures as these other side. But such pictures as these have been realized in our day when men have passed through Red Seas of difficulty

have passed through Red Seas of difficulty where other men of the world have gone down in defeat and all "because they endured as seeing Him who is invisible."

Third, our Saviour is an illustration. He always set God before Him. As He came into the world He said. "Lo, I come to do Thy will;" as He sat on the well curb of Jacob's well. "My meat is to do the will of Him that sent Me:" as He bowed in Gethsemane. "Not My will, but Thine be done." At the beginning of His ministry in the midst of it and near to its close try, in the midst of it and near to its close He gave forth the same music. What a

"The strong man's strength to toil for The fervent preacher's skill, I sometimes wish, but better far, To be just what God wills.

No service in itself is small

None great though earth it fill, But that is small that seeks its own, That great which seeks God's will."

Fourth. Paul was certainly an illustra-tion of the spirit of our text. He caught that vision in the sky as he made his way to Damascus and he never forgot it. He said truthfully. "I was not disobedient un-to the heavenly vision." This made him insensible to him surroundings. There is really nothing more pathetic than his renumeration of his trials. II Cor. 11: 24-27, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep: in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." And yet here he says, "I have learned with whatsoever state I am, therewith to be content. He was with Paul to the very end. Il Timothy 4: 7-8. "I have fought a good fight, I have finished my course, I have kept the faith; nenceforth there is laid up for me a crown nenceiorth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing."

That was the secret of his victorious life, and that the secret of his triumphant

If He is before me no path is too hard for me to travel, since He walks in every way in which He would have me go: nor shall I ever walk in darkness, for "He is the light of the world, and in Him is so darkness at all." nor shall I ever be moved. Have you never noticed the differences between the second and sixth verses in the Sixturenced Pealm. The second verse between the second and sixth verses.

Sixty-second Psalm. The second verse reads, "He only is my rock and my salvation: He is my defense; I shall not be greatly moved." And the sixth is the same greatly moved." He only with the exception of one word. "He on is my rock and salvation; He is my of fense; I shall not be moved." That word greatly." There is deep meaning in the omission of "greatly." Confidence has grown evidently. In the first, hope was that the waiting heart should not be much shaken, that the tottering fence should not be quite thrown down; the second is that it shall not be shaken at all.

that it shall not be shaken at all.

III.

He is before me in all experiences, whether of sorrow or of joy, but since men are born unto trouble as the sparks fly upward it is well to remember that He is before us in suffering. There never has been a heart ache on the part of any of His followers that the pain did not reach Him, and He had fellowship with us in our sufferings, as we are privileged to do in His. He shall be with us even in death. Since Jesus is mine I'll not fear undress-

But gladly put off these garments of clay, To die in the Lord is a covenant blessing,

Since Jesus to glory, thro' death led the way."

It is an awful thing for a life not to have the helpful presence of God. "Oh to have no hope in Jesus. How dark this world would be." One of the ocean dangers that captains fear almost more than anything else is the danger of coming in contact with a "derelict," as a ship abandoned at sea is called. There are now supposed to be about thirty of such vessels floating about at the will of the currents in the Atlantic waters. They

the currents in the Atlantic waters. They are without pilot, have neither crew nor rudder, are bound nowhere and carry no cargo to any port. One of them, which has a cargo of mahozany on board, and is level with the water's edge, has been drifting about since March. 1891.

The perils of collision at sea have been reduced since the steamship companies adopted what is known as the lane routes. Now the route a steamer follows after

Now the route a steamer follows after leaving New York is fifty miles away from the route taken by steamers bound west. One steamer, therefore, is little likely to meet another and come into collision with her. But these abandoned ships, not being her. But these abandoned ships, not being under control. and carrying no lights, are a continual source of danger. The Gulf Stream carries them northward and then eastward, and the captains of incoming ships have warned the Government of their whereabouts. One of them has been cut in two and the two haives are drifting

in company.

There is scarcely any peril of the sea which is so terrible to the mariner. No sound will reveal their nearness, no temsound will revent their nearness, no temperature of air or wave will make known their approach. Though it carry no guns a "derelict" is often a more deadly enemy them a man-of-war.

The ship that steers for no port can only

have one influence, and that is to be a stumbling block in the way to send other ships to the bottom of the ocean. God help us that not one of us may become a spiritual "derelict." God pity that man who has pushed God out of his life and goes along in his journey to eternity, not only having sorrow in his own soul, but standing in the way of the progress of oth-

The Greatest Fact. The greatest fact about Christianity

The New Zealand apteryx is the only existing bird which is without wings.

RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: The True Rule of Life-Abraham'

Career is the Most Illustrious Example Future Real. I wonder if 'twould matter much,'
If I some day should fold my hands
And never more a task should touch
So long as in the glass the sands

Should run for me—I wonder would The world be just as fair and good? If I some day should stay my feet That know the path of duty plain,
And selfish, wander from the heat,
The hurts of soul, the cries of pain,
And pamper self in solitude—
Would I be missed for my lost good?

If I should some day steel my heart To answer neither plead nor prayer, Refuse to do my little part, Of my best good refuse to share, With some one who was sick and poor; Be deaf to cries outside my door-

Would all these count for very much? Or, would some little place in life,
Be yearning for a soothing touch
To calm the restlessness of strife?
Would some one miss me if I stayed
Or from the path of duty strayed?

I need no answer to my thought No one need tell me age or nay; The answer comes unbid, unsought— As 'twere the last with God in sigh.,
And love and kindness infinite.

—S. B. McManus, in the Ram's Horn.

A Life of Faith.

Faith is so urgently spoken of as an in-dispensable condition of success, its impor-tance is dwelt upon at such length, that in obedience to a curious law of human nature we begin to exalt and mystify it, imagining it some strange, new, peculiar power, only granted to the few and quite impossible of acquisition by such ordinary, everyday Christians as we are. This is all wrong. Faith is one of the commonest things in the world. It lies at the bottom of all business transactions. It is the harmonic to the common of all business transactions. of all business transactions. It is the ba-sis for all marriages and partnerships of any sort on earth.

any sort on earth.

Faith is nothing more than this. I have God's word for it that He will do certain things for me if I comply with His conditions. It is merely His promise to pay on demand. Every prayer I utter is only a sight draft on the bank of heaven. Faith is simply a belief in the ability and reliability of God.

It is impossible for any one who has even so much as opened the Bible to be unaware that this word faith plays a most prominent part in its pages. It is affirmed that faith works miracles, removes mountains, restores the sick, and saves and sanctifies the sinner. Every apostle whose words re-

the sinner. Every apostle whose words re-main to us dwells upon the prime impor-tance of faith and its possession by the in-

Abraham's life is the most illustrious example of a life of faith that has come down to us through the ages. It was not only in the great and exceptional occurrences of in the great and exceptional occurrences of life that he showed his faith, not only such as his obedience to God's call to come out from his kindred in Ur and go into Canaan, or his patient waiting for an heir in answer to God's promise, or his sublime readiness to sacrifice the only hope the world held for him at that command of God. Not many man are called to leave God. Not many men are called to leave home and friends at the call of their faith, not many to sacrifice the only child, the son and heir. But in the little everyday, ordinary occurrences of life, where most men would fail, we find Abraham's faith

men would fail, we find Abraham's faith large enough to carry him through.

The striking part of this instance in our Scripture selection of Abraham's obedience is that he abandoned his country, his friends and his kindred in the hope of a better country. This is what God would have us do, abandon the world and all its elections in the hope of a better country. pleasures, in the hope of a better country, an eternal city. Faith makes things that are only a dim

for Abraham to give up his home in the future real. It was possible for Abraham to give up his home in the land of Ur, because his faith in God made a new home in Canaan as real as if he could look over the hills and valleys and

In calling forth the "substance of things hoped for." the writer of the letter to the Hebrews did not mean that it was "proof the writer of the letter to the in the way that word is used in a court law, for it is not. He did not mean that it appealed to a man's reason and gave him cause to decide for it because the weight of teatimony lay that way, for of all things in the world faith is the most "unreasonable." Faith is not an act or a work of reason, but of the will. Faith is doing first and pausing to think afterward; obeying and then seeking to understand. Faith is not an idea—it is a course of action; and the reason that it is called "evidence" is that, if pursued, it brings its own conviction. "He that willeth to do His will shall know of the doctrine." No man ever yet came into the kingdom of cause to decide for it because the man ever yet came into the kingdom of God who understood all about Jesus, but

God who understood all about Jesus, but he believed as a little child believes, and, believing, it becomes plain to him.

The climax of our Scripture selection is tremendous. "Without faith it is impossible to please Him." How many of us really have faith?—New York Mail and Express.

Make It a Study.

Make It a Study.

Do not only take occasion of doing good when they are thrust upon you, but study how to do all the good you can, as those "that are zealous of good works." Zeal of good works will make you plot and contrive for them; consult and ask advice for them; it will make you glad when you meet with a hopeful opportunity; it will make you do it largely, and not sparingly, and by the halves; it will make you do it speedily, without unwilling backwardness and delay; it will make you do it constantly to your life's end. It will make you labor in it as your trade, and not only consent that others do good at your characters. ly to your life's end. It will make you labor in it as your trade, and not only consent that others do good at your charge. It will make you glad when good is done, and not to grudge at what it costs you. In a word, it will make your neighbors to be as yourselves, and the pleasing of God to be above yourselves, and therefore to be as glad to do good as to receive it.—Richard Baxter.

Look the World in the Face.

Hold up your head and look the world of reality square in the face. It is that world over which you must exercise your power. Over and above it, where the imagination runs like an illuminating spirit, is the realm where the greater meanings of the reality live and have power. For every fact has its corona of exalted significance; every phenomenn of nature palpi-tates with meaning which the world of retates with meaning which the world of re-ality but inadequately states. Over and above it, the fancy of the poet broods, holding the fact subservient to that greater meaning which he formulates and ex-presses. And that which the poet declares remains longer, perhaps, than the fact which he crowns.—The American Hebrew.

Personal Element.

It is necessary that the individual have a right view of life on earth, because this life is determined largely by personal element. Man's struggle for existence is the result of a desire to live and to improve his condition.—The Rev. B. L. Whitman. Philadelphia, Pa.

The Golden Rule.

The best law to apply to Sunday observance is the Golden Rule. Are you doing to others what you would have others do unto you? Is your Sunday for your serv-ants what you want it to be for you, a day of rest?-The Rev. Dr. Eaton, Universalist. New York City.

Cars Swept by Compressed Alt. The railways in some places use com-

of the cleaning tracks there is a large tank where the air is stored, and it is conveyed to the place needed through a rubber hose. The air emerges from the nozzle, not in a round stream as in a watering hose, but through a device known as the comb. It is an orifice several inches long, out of which the air emerges in a jet perhaps a thirty-second of an inch in width. It is not employed every time a car is to be cleaned, but only occasionally, being so effective that the alternate overhaulings are little more than dustings.

INTERNATIONAL LESSON COMMENTS

FOR NOVEMBER 30.

THE SABBATH SCHOOL

Subject: Gideon and the Three Hundreds Judges vii., 1-8, 16-21-Golden Text, Pso. 118, 8-Memory Verses, 2, 3-Com-

mentary on the Day's Lesson. Gideon the deliverer. Gideon was a man of an honorable birth and a good character. The angel of the Lord called him, and after Gideon satisfied himself that it was really God calling him he called the people together and prepared for the battle.

1. "Well of Harod." Or fountain of trembling People by the large fountain of

1. "Well of Harod." Or fountain of trembling. Probably the large fountain at the northern base of Mount Gilboa. It is a large pool forty or fifty feet in diameter, and from it flows, down the valley, east

and from it flows, down the valley, eastward, a stream strong enough to turn a mill. "Hill of Moreh." Nothing is known of the hill of Moreh beyond the fact that it could not be the place mentioned in Gen. 12: 6 and Deut. 11: 30.

2. "Too many." The object of this deliverance from God was not chiefly to save the farms and crops from the Midianites, but to save the people from their sins and to teach them to trust and obey God. By the manner in which this whole transaction was conducted both the Israelites and Midianites must see that the thing was of Midianites must see that the thing was of God. This would inspire the Israelites with confidence and fill their enemies with

with confidence and fill their enemies with fear.

3. "Fearful and afraid." The army was subjected to two tests. The first test was the permission for all who were afraid to go home. This bidding the cowardly depart lest they should intimidate the rest was commanded even in the law. Deut. 20: 8. "From Mount Gilead." A difficulty arises here, as the Israelites were now at Mount Gilboa on the west of the Jordan and Mount Gilead is on the east of the Jordan. It has been suggested, 1. That the text may be corrupted and that Gilead should read Gilboa. 2. That there may have been another Gilead on the west of the Jordan. 3. That possibly the text should read. Whosoever from Mount Gilead is fearful and afraid, let him return home.

home.

4. "Unto the water." That is, the foun-tain Harod and the stream that flowed from it. "Will try them." The word try which occurs here signifies to test by fire,

which occurs here signifies to test by fire, as the refiner tests silver.

5. "Lappeth—as a dog." The second test was for the remaining 10,000. Three-hundred did not break rank or stop in their march, but dipped their hollowed palm into the stream and tossed a little into their mouth as they stood. Thus it seems most probable that Gideon was directed to choose those who lapped as being men inured to warfare, who drank while standing to guard against surprise by the enemy.

standing to guard against surprise by the enemy.

6. "Upon their knees." Thus they would be in an exposed position before an enemy. These were sent home.

7. "By the 300." Why so small a number chosen? 1. That the Israelites might know that the victory was from God. 2. To show them that the God of their fathers was unchanged and still able to do great things for them. 3. To shame and numble His people because of their past sins. 4. To lead the people to love and worship God.

worship God "Victuals-trumpets." The 300 men took what victuals were necessary, together with the trumpets.
9-15. There was danger that even the stout hearts of Gideon and his 300 heroes might quail at their perilous position, therefore one more encouragement is given them. Gideon was told to take his servant by night and go down to the Midianitish host. He did so, and heard a dream told of a barley cake overturning a Midianitish tent. which was interpreted to mean that the Midianites were to be delivered into Gideon's hand

the Midianites were to be delivered into Gideon's hand.

16. "Into three companies." Great armies were generally divided into three parts, that is, the right wing, the left wing and the body of the army. This army was great in faith. Gideon was in command of one division. The Midianites had long been a terror to Israel, and now they were to be overcome by terror.

overcome by terror. 17. "And do likewise." Gideon became the example to all his army. As he was faithful, so would they be in following him. He made his descent in the night, when his enemies would least expect it. His army, being small, would not be observed. Here is seen the wisdom of having no more

that are calculated to make a success.

19. "Middle watch." At midnight. Anciently the Israelites see the night into three watches - evening, midnight and morning watches. Later they adopted from the Romans the custom of

four watches.

20. "Blew the trumpets." There was perfect concert in their attack. "Brake the pitchers." By concealing the lamps in the pitchers they could pass unobserved until they reached the guard of the Midianitish camp, and by breaking them all at once, and letting the light from 300 torches once, and letting the light from 300 torches glare on the sleeping company the enemy would be greatly terrified. "They cried." Their loud shouts would add to the terror already awakened by the sound of trumpets and the glaring light. "The sword of the Lord, and of Gideon." Gideon puts the Lord's name first, for by His power only could this attack be made. These words would give courage to the 300 men to know that they went out under the direction of the great God, and with such a leader as Gideon. God was gaining this victory, but He used Gideon and his men as chosen instruments. We see three ways here used by Gideon to terrify his enemies: (1) He, with his men, made a great noise blowing trumpets and breaking the mies: (1) He, with his men, made a great noise blowing trumpets and breaking the earthen pitcher. (2) By the sudden glare of light, which would be as a streak of lightning. (3) Besides the noise of trumpets he added shouting, calling attention to God and His chosen instrument as leader in this attack. By this sudden surprise at midnight the people would be terribly alarmed, and naturally conclude themselves surrounded by a great army.

selves surrounded by a great army.
21. "Every man in his place." Seeing the company with lights and blowing trumpets keep in place the Midianites would pets keep in place the Midianites would conclude they were a great army, whose men were now already in their camp. The army of Israel did not come to fight. Their work was to sound the trumpets, hold the lights and shout. "Ran, and cried, and fled." The Midianites were so perfectly confused that there was no order preserved and every one acted according to his feel-ings of terror. Thus the battle went on among Midianites, and Israel stood by and among Midianites, and Israel stood by and watched their own victory without using a sword. The terrified people ran in a tunult and fought each other madly, not knowing friend from foe. God directed the battle and used His own way to deliver His people from their enemies. The victory was complete.

tory was complete.

Cost of Modern Research.

The cest of modern original research as compared with that of the past is clearly set forth by Professor Dewar in his presidential address before the British Association. He obtained from the book of the royal institution the actual outlay made by the institution during the past 100 years for experimental inquiry, and public demonstration, which was \$509,000, or an average of \$6000 a year. The gist of the matter is perceived when it is stated that the Carnegic institution will dispose in one year of as much money as the members of the royal institution expended in 100 years. the royal institution expended in 100 years.

Few Cows in Labrador.

Cows are scarce in Labrador, because it is difficult to keep them in the extremely cold weather. The natives procure their milk for the winter and then kill their cows. The milk is kept in barrels, where t freezes and never turns sour throughout he entire season. When one wishes to the entire season. When one wishes to use any milk he has simply to go to the barrel and cut out a slice.

Strange Use of Science. Science is put to strange uses in the Orient. A traveler in Persia says that per-

sons arrested for offenses against the State are branded by means of acids which are imported for that use. A New Religious Sect.

A new religious sect has appeared at Borga. Finland. One of its peculiarities is the use of bread and coffee in the commu-